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pursues. In spite of this, the volume is rich in fact, sound in theory, generally correct in reasoning, and replete with suggestion and stimulation. It deserves, as it will undoubtedly secure, a wide reading by persons interested in social reform. It ought to interest others in that work.

Two points deserve special mention. An appendix contains the text of four important judicial decisions on labor laws. In chapter two is found a discussion of the proposed United States Commission for Children, to study such problems as infant mortality, desertion, delinquency and child labor.

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ETHISCHE PRÄLUDIEN. Von Dr. M. Kronenberg. München, 1905.

This is a most interesting and successful book. It belongs to a class of literature in which the writers and makers are only feeling their way. It endeavors to examine and discuss current moral problems from the point of view of free thought—a free thought which has been enlightened and unified by philosophical study, but which, in addressing itself to current problems, does not seek to “apply” any philosophical system, nor to express itself in philosophical terms. This literature addresses itself to an ever-growing public of non-philosophical people, who desire to be guided in the formation of their moral judgments and in the growth of their religious point of view by Reason, and not by any merely external authority. The ideal of such literature is the realization of the function which Socrates ascribed to himself, *i. e.* the bringing to birth of ideas which are involved in the daily experience of human beings, but which for lack of development and unification fail to reach birth or recognition. In this class of modern ethical literature the writers must for the most part be content to be “interpreters betwixt the gods and man” rather than discoverers of the Socratean order.

It is precisely to this quality of interpreters that Dr. Kronenberg owes his success. He is much at home in the literature of his own people and knows where to turn for striking quotation and illustration of his meaning. His method moreover of coupling the particular idea which he wishes to discuss with the name of a particular thinker of whose life and times he speaks, gives him the

popularity which always belongs to biography. The book consists of twenty-two essays, short, and very brightly written. These are divided into three parts: (1) Historisches, Charakteristiken. (2) Individualethik. Ethik und Religion. (3) Sozial-ethik.

Dr. Kronenberg is much concerned throughout his book to establish in the popular consciousness the independence of ethics, especially: "die Loslösung der Ethik von der religiösen Voraussetzungen." This was begun—for modern Europe—by the crusades, carried on by the Reformation, and reached its philosophical completion: "durch die Gedanken-revolution welche sich an den Namen Kant knüpft." Kant is for Dr. Kronenberg "the greatest modern thinker," and Dr. Kronenberg therefore sums up his Individualethik in Kant's words: "Handle so, dass du jederzeit wollen kannst, die Maxime deines Handelns möge zum Gesetz für die ganze Menschheit werden."

The essay on Goethe is one of the pleasantest in the book. In spite of a considerable summoning of evidence to prove that Goethe was "wohl von Christentum entfernt," "eben ein entschiedener Heide," the chapter is engaged for the most part with the positive elements in Goethe's teaching: "Die Richtung auf das Positive." The Hellenism of Goethe is charmingly conveyed and his saying aptly quoted that the Greeks "Den traum des Lebens am schönsten geträumt haben." His "uneingeschränkte Freude an der Wirklichkeit," his "Hingabe an die Natur, der Glaube an sie und das Weltganze," are delightfully brought out, together with the natural result that he "auf die menschliche Natur immer mit Glaube und Liebe hinklickte," and that "das griechische Lebensideal, Vollendung der Natur in vollendet Kultur" became his moral ideal also. Especially interesting and characteristic of Dr. Kronenberg's point of view is his account of this *Selbstbehauptung* as the central element of Goethe's ethics. "Diese *Selbstbehauptung* im ethischen Sinne hat gleichsam zwei Hauptseiten: *Selbstbeschränkung* und *Selbstthingebung*."

"The Herrenmoral" of Nietzsche is considered in a short and sensible chapter. It is regarded as a reaction against Idealism, as a "mass of contradictions" which yet must do good service to truth in being not so much half truths as "ganze, voll ausgedachte Irrtümer." It is cleverly shown how Nietzsche, by the extremity of his pessimism and revolt against idealism, really

attains at last to a new idealism, at least to the extent of a passionate longing after perfection, and belief in humanity.

Dr. Kronenberg is at pains throughout his book to indicate his view that traditional theological Christianity is not only impossible of acceptance by the understanding, but immoral and a hindrance to the development of human mind and character. He however does not regard religion, as such, as either irrational or immoral. On the contrary he considers it a duty of each individual to cultivate religion. What he understands by religion he tells us in the following words: "Das Wesen der Religion ist für Schleiermacher weder Denken noch Handeln, weder Glauben noch Wissen sondern lediglich Anschauung und Gefühl, und zwar Anschauung und Gefühl des Universums in seiner Einheit und Unendlichkeit derart, dass dadurch zugleich das innerste Sein und Leben des Menschen in und aus dieser Anschauung des Universums zur höchstmöglichen Stufe der Vollendung erhoben wird." This would be quite perfect if only Dr. Kronenberg told us how Anschauung und Gefühl des Universums in seiner Einheit und Unendlichkeit, could be got without thought or action or belief or knowledge. In his preface our author tells us that one of the most urgent problems of the present time is the relation of "Gefühl und Verstand in der Gewinnung, Entwicklung und Aufnahme ethischer Normen." His treatment of the relationship of feeling and understanding in the essay on Schleiermacher's "Reden über die Religion" is one of the worst failures in the book. The essay "Ethik und Religion" in the second part of the book has many admirable points, but the whole is penetrated and vitiated by an extraordinarily crass separation of feeling and idea. The same fault mars the otherwise admirable treatment of Frömmigkeit (p. 195).

There are excellent essays on "Egoismus und Altruismus"; "Das Nationalitätsprinzip," and "Die Idee des ewigen Friedens." As a whole the book is admirably suited to its purpose.

MARY GILLILAND HUSBAND.

LONDON.

ESSAYS IN REVOLT: Being a discussion of what should be taught at School. By Herbert M. Thompson. London: J. M. Dent & Co., 1905.

While the form of Mr. Thompson's title indicates that his attitude in regard to the relative value of school studies and to